

## D I S C O U R S E

ON THE LATE

## R O Y A L P R O C L A M A T I O N

F O R T H E

Suppression of Vice and Immorality.

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 By the Rev<sup>d</sup>. DAVID SIMPSON, M. A.
 

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W I T H

A LETTER TO THE MAGISTRATES OF THE  
BOROUGH OF MACCLESFIELD;

A N D,

A N A P P E N D I X,

CONTAINING SOME PAPERS ON THE SUBJECT  
OF THE DISCOURSE.

Nemo mihi videtur pluris æstimare virtutem, nemo illi magis  
esse devotus, quàm qui boni viri famam perdidit, nè conscientiam  
perderet.

S E N.

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TO  
WILLIAM WHITAKER, ESQUIRE, MAYOR;  
JOHN VOSE,  
EDWARD HAWKINS, } ESQUIRES,  
AND  
CHARLES ROE, }  
JUSTICES OF THE PEACE FOR THE BOROUGH  
OF MACCLESFIELD.

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GENTLEMEN,

*IT is with great pleasure I have seen you endeavouring to give effect to the late Royal "Proclamation for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality." I thought it my duty to preach a sermon upon the occasion when the Proclamation first made its appearance, and now I take the liberty of laying it before you in this public manner; not because there is any thing peculiarly excellent in it, but because I am persuaded every man is obliged to contribute all in his power to stem the torrent of iniquity which every where abounds. I mean not, however, in this address to dictate to you, but only to suggest a few things that might be of use to the morals of the people, if carried into execution with steadiness and perseverance. I should suppose then, that a*

A 2 Society,

Society, formed of the Magistrates, Clergy, and other principal Inhabitants, after the manner of those in other parts of the kingdom, for the purpose of giving efficacy to the Royal Proclamation, might be productive of the most salutary consequences. Various matters for the good of the town would naturally come under their consideration. But nothing, I apprehend, can accomplish a thorough reformation in the morals of the common people, and reduce the enormous sums of money annually raised for the support of the poor, so much, as keeping a watchful eye upon the petty ale-houses in every part of the town, and withholding the licence at the end of the year from all those persons that have been disorderly.

These places of rendezvous are the bane of good morals, and a principal cause why many of our poor families are become so burdensome to the public. In those towns where the magistrates have had fortitude to reduce the number of these grievous nuisances, they have soon felt a material alteration for the better, both in the manners of the people, and in the reduction of the poor rates. Several instances of this kind have been noticed in the news-papers within the last three or four years. We have also an account from Holland worthy the imitation of our English magistrates. "The magistrates of Amsterdam have issued orders that no master of any tavern or ale-house, or any other house whatsoever, kept for the reception of company, or the sale of liquor in small quantities, be kept open after the hour of nine o'clock at night, under the penalty of twenty five florins."

It is evident from Lord Sydney's letter to the Sheriffs of the several counties of England, that government want not the wages of iniquity, or the advantages arising from unnecessary

necessary ale and liquor licences, to enable them to defray the public expences. True policy requires that there should be no more of these houses than are absolutely necessary. If a third part of the pot-houses in this town, and in most other towns, were suppressed, it would be greatly for their benefit, and very advantageous to the community at large. The drunkenness, the lewdness, the cursing and blaspheming that are committed in these shops of iniquity is astonishing, and what no man can believe that has not been an eye and ear witness of their abominations. Were I a magistrate I could not with a good conscience connive at their proceedings. I should consider a large share of the wickedness committed in these horrid haunts, these infernal abodes, as owing in a great degree to my omissions of duty. I would therefore have my spies in pay, who should convey to me their disorderly proceedings, and then at the time of granting licences, I would either with-hold them entirely, or bring the parties so offending under solemn engagements to rectify their improper conduct. A few examples made now and then, would reduce the whole body of publicans to the greatest order imaginable. You will pardon the freedom of this address, and believe me to be with the utmost respect,

Gentlemen,

Your affectionate

Humble servant,

*David Simpson.*





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## DISCOURSE, &c.

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NUMBERS 25. 10—13.

*And the Lord spake unto Moses, saying, Phineas, the son of Eleazar, the son of Aaron, the priest, hath turned my wrath away from the Children of Israel, while he was zealous for my sake among them, that I consumed not the Children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the Children of Israel.*

**I**F we examine the history of mankind, in the several ages of the world, we shall find it universally true, that the number of virtuous characters has always been small; and the number of irreligious characters very large. Turn over the pages of profane history, and see the state of the ancient Greeks and Romans, and you will find them, in a general way, very corrupt in their morals, though great and illustrious in the arts of peace and war.

Now

Now and then, indeed, we meet with an amiable character among them, perhaps ten or a dozen in an age; but the number bears no proportion to the great bulk of the ignorant, wicked, and debauched part of the people. If we look into the sacred history, and form our judgment of the state of human nature according to that unerring standard, the view is almost equally melancholy. The number of virtuous and religious characters is somewhat greater in proportion than in the former case, but yet very small, when compared with the many millions of mankind. About fifteen or sixteen hundred years after the creation of the world, God looked down upon the children of men to see what was going forward, and we all know what was the consequence. Then again, about fifteen hundred years after the deluge, the same almighty Being is represented as looking down upon the world, and he declares, that there was a general apostacy from the paths of piety and virtue. After this again, about a thousand years, we have another representation of the same kind by the apostle Paul, and he delivers his opinion of the state of the world in the same language that David had done a thousand years before: *There is none righteous, no not one: there is none that understandeth; there is none that seeketh after God: they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood.*

*blood. Destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes.*

Let it be here observed, however, that notwithstanding these strong expressions, though in the strict and legal sense of the word, there never was a faultless character, our Lord's always excepted; yet there have been in every age a small number of good men, who have shone as so many lights in the world, and who have operated upon it as salt, to preserve it from total degeneracy and corruption. And this small number has in every age been considered as the favourites of heaven, and has actually been regarded as such by the Almighty. We may call to mind several of those whose names will be celebrated throughout all time. There is Abel, the first of martyrs: there is Enoch, who walked with God: there is Noah and his sons, who were righteous only found: there is Abraham, the father of the faithful: there is righteous Lot, whose soul was grieved with the filthy conversation of the men of Sodom: there is Moses, the law-giver of the Jewish nation: there is Samuel, and David, and Elijah, and Elisha, and Hezekiah, and Josiah, and a long catalogue of other illustrious Worthies, whose names it would be tedious to mention. These have all been blessings to the world in their day and generation; and have laboured, in their respective situations, to make mankind wiser and better, with various success. While they were upon earth God always regarded them with pleasure and approbation; and now that they



they appear no more among men, they are gone to partake their great reward.

A remarkable instance of this sort we have in the chapter from whence our text is taken. Phineas, the son of Eleazar, the priest, stands high in the number of God's servants, and received honour and distinction from him, even in this world. Six hundred thousand males had come out of Egypt, all grown up to man's estate. They had grievously offended God by their repeated rebellions. *He swore in his wrath they should not enter into his rest.* Near forty years they had now wandered in the wilderness. The six hundred thousand men were most of them dead. A few thousands, however, still remained. Another trial arose. By the advice of Balaam, the jesuitical prophet, the people were seduced to commit fornication with the daughters of Moab. The Lord was displeased, and ordered many of those to be put to death, who had been guilty, and slew the rest with the plague. And the number of those who died of the plague, on this melancholy occasion, was twenty four thousand. After this event God commanded Moses and Eleazar to number the people again, as they had done forty years before at mount Sinai, and it appeared, that all the six hundred thousand men, who had come out of the land of Egypt, were dead, except Moses himself, Joshua, the son of Nun, and Caleb, the son of Jephunneh.

Now while Moses and the rest of the children of Israel were weeping and mourning before the Lord for the death of so many of their brethren, a certain man of the princes of Israel had the impudence



to bring one of the women of Moab to defile her, in the very sight of Moses and the people, who were weeping before the Lord. Phineas, the son of Eleazar, with a noble zeal, rose up, and took a javelin in his hand, and went to the tent where these two wretches lay, and run them both through the body in the very act of uncleanness.

The Lord was so pleased with this zealous act, though it was somewhat irregular, that he addressed Moses in the words of our text: *And the Lord spake unto Moses, saying, Phineas, the son of Eleazar, the son of Aaron, the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.*

From this piece of sacred history we may learn, that zeal in the cause of God and religion is highly pleasing to the Almighty, and shall not go without its reward, certainly not in the future world, in many instances not even in this. *Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.*

It may be of use to consider this a little more fully. I say then, that zeal for the honour of God and the observance of his laws, is highly acceptable to the Almighty, and infinitely becoming all his reasonable creatures. For consider, my brethren, what and who God is——He is the creator of the world, and the constant benefactor of all the beings he hath formed. He made us, he preserves us, he feeds

feeds us, he clothes us, he hath redeemed us, he sanctifies us, he hath prepared glory for us, and is daily preparing us for glory, and he hath promised to do for us far more abundantly than we can even conceive. Now if God is all this in himself, and all this to us, judge ye what ought to be our feelings, our sentiments, and our conduct, with respect to him; whether common sense does not tell us, that we ought to fear, and love, and honour, and obey, and have a serious concern for the honour of his Majesty? Common sense, I say, tells us this; and the Word of God hath defined and limited, on the principles of the highest reason, the measure and degree of our regard. *Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength.* And does not this imply a burning zeal for the honour and glory of God, and for every thing that concerns him? Certainly it does. Where-ever there is the love of God, there will be a concern for the honour of God. His name, his word, his day, his credit, his laws, his authority, his ordinances will lie near to our hearts. And whenever any thing that belongs to God, and wherein his interest is concerned, is injured and blasphemed, the true lover of God will take fire, his zeal will arise, and he will boldly undertake to vindicate the honour of his Majesty, in every way he conceives to be expedient. What loyal subject will not vindicate the character of his sovereign? What true friend will not justify the conduct of his friend? So no man can be a true believer in Christ, and a genuine  
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lover of God, but he must, like Phineas before us, have a zeal for his honour.

Now, my brethren, how stands it with us in this matter? We say that we love God: but where are the proofs? Are we jealous of his honour? Are we grieved to see his name, his day, and his laws disregarded? Do we pay proper attention to them ourselves, and strive what we can to make others do the same? Vain, absolutely vain, are all our religious pretensions and professions without these genuine fruits of faith, and love, and zeal.

We have already observed, that the number of the wicked in all ages has been large, and the number of the truly pious has been small. Is it not so among us, think you? We have great professions, and, no doubt, a considerable number of persons among us, who both love, and fear God, and work righteousness. But how many? Look into our streets, search our public houses, go into our families and observe the œconomy of them, and then tell me how many truly religious persons you have found. I will be bold to say, that on such a survey as this, you will find the number of genuine, consistent, religious characters so extremely small, that you will be shocked and amazed. But small as the number is, it is large enough to put to confusion all the sons of Belial and the enemies of the Lord. O, if we had but half a score Phineases among us, how would the generation of the ungodly hide their impious heads, skulk into corners, and blush to meet a servant of the Lord? And cannot we find half a score persons in this populous town, who will



will rise up against the evil doers, and stand up against the workers of iniquity? It is well known, that drunkenness, swearing, and sabbath-breaking, with a variety of other abominations, abound exceedingly among us. The laws of the land, as well as the laws of God, are point blank against all such vices. They only want a few zealous christians, a small number of noble-spirited Phineases to see them put in execution. And our most gracious King, with a zeal that does him more honour than all the other acts of his life, has set us the example, and loudly calls upon all his subjects to assist him in putting them in execution. Give me leave to call your attention to the Proclamation itself.

London, June 3d, 1787. By the King. A Proclamation, for the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality.

GEORGE R.

**Whereas** We cannot but observe with inexpressible concern, the rapid progress of impiety and licentiousness, and that deluge of profaneness, immorality, and every kind of vice, which, to the scandal of Our Holy Religion, and to the evil example of Our loving subjects, hath broken in upon this nation; We therefore, esteeming it our indispensable duty to exert the authority committed to Us, for the suppression of these spreading evils, fearing lest they should provoke God's wrath and indignation against Us; and humbly acknowledging that We cannot expect the blessing



sing and goodness of Almighty God (by whom kings reign, and on whom We entirely rely) to make Our reign happy and prosperous to Ourselves and our people, without a religious observance of God's holy laws, to the intent that religion, piety, and good manners may (according to Our most hearty desire) flourish and increase under Our Administration and Government, have thought fit, by the advice of Our Privy Council, to issue Our Royal Proclamation, and do hereby declare Our Royal purpose and resolution, to discountenance and punish all manner of Vice, Profaneness, and Immorality, in all persons, of whatsoever degree or quality, within this Our realm, and particularly in such as are employed near Our Royal Person; and that, for the encouragement of religion and morality, We will, upon all Occasions, distinguish persons of piety and virtue by marks of Our Royal favour. And We do expect and require that all persons of honour, or in place of authority, will give good example by their own piety and virtue, and, to their utmost, contribute to the discountenancing persons of dissolute and debauched lives, that they being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them, may (as far as possible) supply what the laws probably cannot altogether prevent. And we do hereby strictly enjoin and prohibit all Our loving subjects, of what degree or quality soever, from playing on  
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the Lord's Day, at dice, cards, or any other game whatsoever, either in public or private houses; or other place or places whatsoever: And, We do hereby require and command them, and every of them, decently and reverently to attend the worship of God on the Lord's Day, on pain of Our highest displeasure, and of being proceeded against, with the utmost rigour that may be, by law. And for the more effectual reforming all such persons, who, by reason of their dissolute lives and conversation, are a scandal to Our kingdom; Our further pleasure is, and We do hereby strictly charge and command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical, and Civil, and all other Our subjects, to be very vigilant and strict in the discovery, and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's Day, or other dissolute, immoral, or disorderly practices; and that they take care effectually to suppress all public gaming houses, and other loose and disorderly houses; and also all unlicensed public shews, interludes, and places of entertainment, using the utmost caution in licensing the same; also to suppress all loose and licentious prints, books, and publications, dispersing poison to the minds of the young and unwary, and to punish the publishers and venders thereof; and to put in execution the statute made in the twenty-ninth year of the reign of the late King Charles the Second, intituled, "An

Act

Act for the better observation of the Lord's Day, commonly called Sunday;" and also an act of parliament made in the ninth year of the reign of the late King William the Third, intituled, "An Act for the more effectual suppressing of Blasphemy and Profaneness;" and also an act passed in the twenty-first year of Our reign, intituled, "An act for preventing certain Abuses and Profanations on the Lord's Day, called Sunday; and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's Day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of Divine Service on the Lord's Day, as they will answer it to Almighty God; and upon pain of our highest displeasure. And for the more effectual proceeding herein, We do hereby direct and command all Our Judges of Assize, and Justices of the Peace, to give strict charge, at their respective Assizes and Sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective Assizes and Quarter Sessions of the Peace, cause this Our Royal Pro-

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clamation to be publickly read in open court, immediately before the charge is given. And we do hereby further charge and command every Minister, in his respective parish church, or chapel, to read, or cause to be read, this Our Proclamation, at least four times in every year, immediately after Divine Service; and to incite and stir up their respective auditors to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, and private soldiers, mariners and others, who are employed in Our service by sea and land, We do hereby strictly charge and command all our commanders, and officers whatsoever, that they do take care to avoid all Profaneness, Debauchery, and other Immoralities, and that, by their own good and virtuous lives and conversation, they do set good examples to all such as are under their care and authority, and likewise take care of and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at Our Court at St. James's, the first day of June, one thousand seven hundred and eighty seven, in the twenty-seventh year of Our reign.

**GOD SAVE THE KING."**

This



This is the Proclamation. Lord Sydney's Letter, which was sent to all the sheriffs in the kingdom, with the Proclamation inclosed, is to the same purpose, and is as follows :

Copy of Lord Sydney's Letter to the several High Sheriffs of England, inclosing his Majesty's Proclamation for the Suppression of Vice and Immorality.

*Whitehall, June 23d, 1787.*

“ SIR,

“ In consequence of the depredations which have been committed in every part of the kingdom, and which have of late been carried to such an extent as to be even a disgrace to a civilized nation; his Majesty has thought it expedient again to issue his Royal Proclamation, directing the strict execution of the laws which have been made, and are still in force, against the profanation of the Lord's Day, Drunkenness, Swearing and Cursing, and other disorderly practices.

“ I transmit to you herewith six copies of the said Proclamation; and I am commanded to signify to you his Majesty's pleasure, that you do take the most early opportunity of convening the Magistrates within your county, and injoining them in the strongest terms to pursue the most effectual methods for putting the laws in execution, and for encouraging all officers and persons to exert their utmost diligence in their several stations, for the prevention of such dangerous offences.

“ The inattention which seems of late to have been shewn in the granting licences to Public

Houses, and other places of entertainment, without paying the least regard to their situation, or even the character of the persons who undertake their management, is amongst others, a matter which requires an immediate consideration, not only for remedying the evil upon future occasions, but for diminishing the number of those Public Houses which do not evidently appear to be calculated for public utility and convenience.

“ I am persuaded, that I need not call upon you for your active assistance in the pursuit of measures so evidently calculated for the public good, as you must be convinced that the exertions of all persons in authority are now become absolutely and indispensably necessary even for the preservation of the lives and properties of his Majesty's subjects.”

Here you see, my brethren, we are all called upon by the best of Kings to exert ourselves in stopping the torrent of vice and immorality, which has overflowed the land. Ministers are called upon; magistrates are called upon; the nobility and gentry are called upon; all ranks and degrees of men are called upon, to contribute their weight and influence to stop the contagion. And shall you and I, who are bound by every tie of religion, and by all laws human and divine, to rise up in defence of the injured rights of heaven; shall we basely neglect the call, and suffer our poor unhappy fellow-mortals to drop down into hell without apprising them of their danger? No; rather let us use every peaceable and likely means to give the Proclamation its due effect. A small number of persons, associated

ciated together in every town for this purpose, would strengthen the hands of the Magistrates, and make the wicked flee before them. And a few examples made, and a few penalties inflicted upon transgressors would, at least, have the desirable effect of making the wretches drink, and swear, and blaspheme, and profane the sabbath in a less public manner. We have nothing more to do whenever we see a man drunk, hear a person swear, or observe any one to profane the sabbath-day, but to learn the name of the offender, and peaceably and quietly go to a magistrate and lodge an information upon oath, and the magistrate is obliged to issue a summons for the offender, and to make him pay the penalty by law appointed. If the offence is Drunkenness, the penalty is five shillings; if the offence is Swearing, the penalty is one shilling, two shillings, or five shillings, according to the rank of the person offending; if the offence is Sabbath-breaking, the penalty is more or less according to the nature of it: a shoe-maker is to pay three shillings and four pence for every pair of shoes he exposes to sale: a carter or waggoner twenty shillings: a butcher six shillings and eight pence: a shopkeeper, barber, or hair-dresser five shillings. These are the penalties enjoined by the laws of our country for the most common and notorious offences. And if any magistrate neglect or refuse to put the laws in execution there is a penalty upon such magistrate of five pounds; and if any constable or other officer neglect or refuse to do his duty herein, there is a penalty upon such



officer of forty shillings.—I mention all these circumstances, my brethren, not to encourage you to be litigious, and ill-natured one towards another, but simply to inform such well-disposed persons among us as are grieved at the abominations of the wicked, and are inclined, if they knew how, to do their duty in putting a stop to the reign of sin and wickedness. And I would not only encourage, but earnestly exhort all persons who fear God, and have a love to their king and country, to make a conscience of informing against every transgressor. It is a false tenderness that prevents us. It is a tenderness that brings guilt upon our own souls. It is a conduct that is in direct opposition to the word of God, *Thou shalt in no wise suffer sin upon thy brother.* If then we see or hear our fellow-creatures do the thing that is wrong, without using proper means to prevent the same in future, we are sinners against God and transgress the royal law of not doing as a wise man would wish to be done unto. I say then, all our connivance at the sins and abominations of the times is false tenderness; nay, it is a wicked tenderness: it is worse than the tenderness of not awaking and disturbing a family in bed when the house is in flames all around them. For however hard and cruel transgressors may think the law to be, it is a system of charity calculated to do good and to prevent crimes, and not a system of malice intended to destroy offenders.

I beseech and exhort you then, my dear brethren, one and all: I beseech You especially who  
love

love and fear God, and have a concern for his honour and the salvation of your own souls, shake off lukewarmness and indifference. Weigh well the conduct of Phineas, and the warm approbation that God expressed of it. Consider that this one zealous act of his put a stop to the plague and saved many thousands of lives. Reflect at the same time upon the abhorrence which our Saviour expresses against the people of Laodicea for their cool and languid indifference in the things of God: *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*

Rouse up, therefore, my brethren. Arise and shake yourselves from your sloth and carelessness. Save your own souls and them that live around you. Consider the pattern of our great Lord and Master. How active, how zealous, how vigorous, how devoted was he! *He went about doing good*: yea, he was so zealous in it, that even his friends thought him gone out of his mind! How unlike to him are the generality of Christians? If we attend church or meeting, and receive the sacrament, and say our prayers: and if with all this we give a trifle to the poor now and then, we fondly suppose we have done our duty, and are in the high road to felicity.

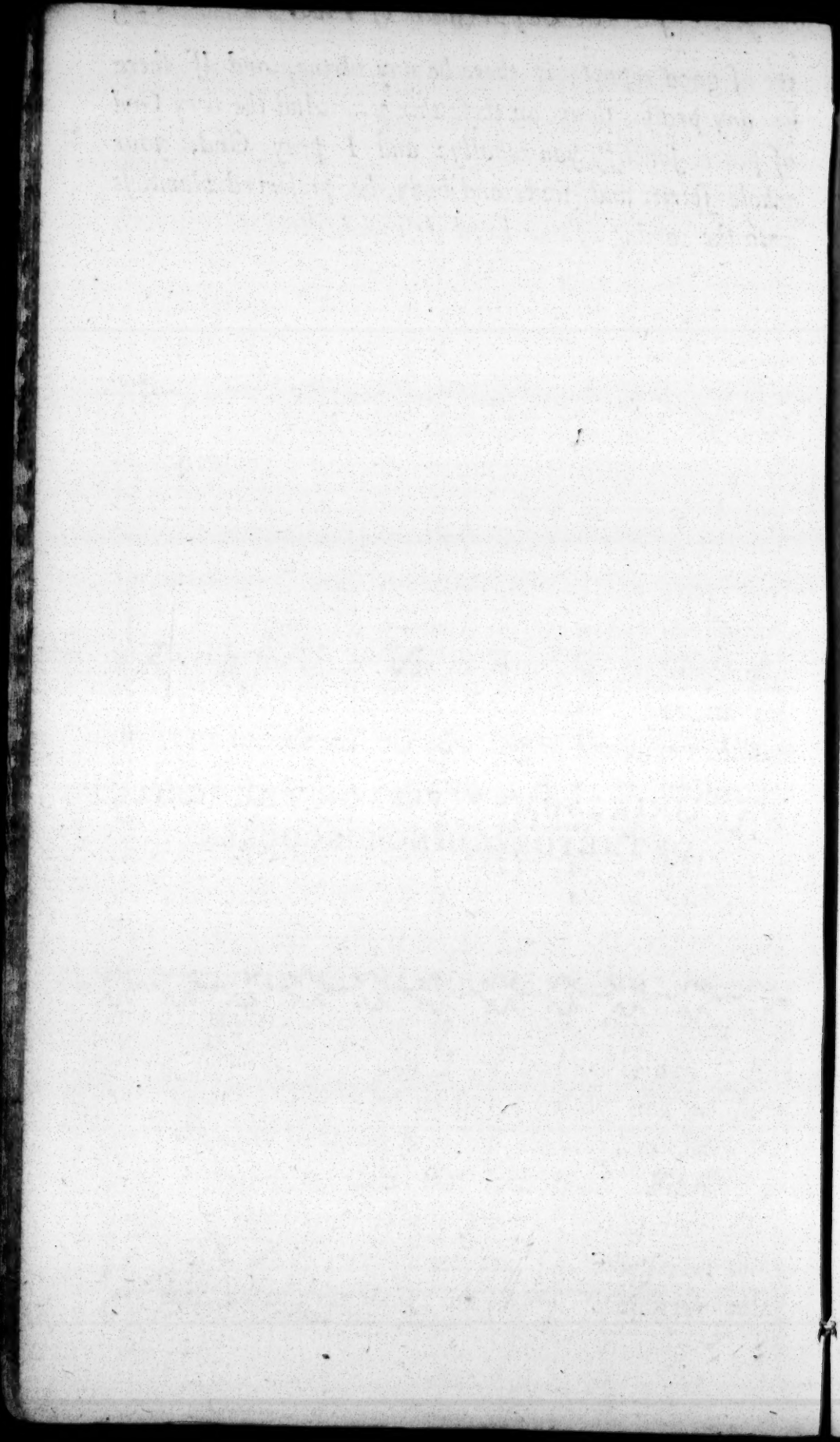
But, be not deceived, my brethren. The religion of our blessed Lord and Saviour is a more important matter than all this supposes, and a much deeper thing. It is an inward and outward work. It changes the heart, the soul, the will, the under-

understanding, the affections; and it reforms, renews, refines, and regulates the whole tenor of a man's life.

Let us all, therefore, in our respective stations, strive to become truly religious, and so to conduct ourselves as to *adorn the doctrine of God our Saviour in all things*. Are we ministers of the gospel of Christ? Let us take heed unto ourselves, and unto our doctrine, and continue in them; for in doing this we shall both save ourselves, and them that hear us. Are we magistrates? Let us remember to be a terror, not to good works, but to the evil. Are we men of opulence and influence in the world? Let us tremble for ourselves, and recollect who it is that hath said, *It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven*. Are we masters of families? Let us endeavour to rule well our own houses, having our children in subjection with all gravity. Are we husbands? Let us love our wives, even as Christ also loved the church. Are we wives? Let us submit ourselves unto our own husbands as unto the Lord. Are we children? Let us obey our parents in the Lord; for this is right. Are we servants? Let us be obedient to them that are our masters according to the flesh, with good will doing service, as to the Lord, and not to men. Are we poor? Then let us strive to be rich in faith, that we may become heirs of the kingdom which God hath promised to them that love him. Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are



are of good report; if there be any virtue, and if there  
be any praise, think on these things. And the very God  
of peace sanctify you wholly: and I pray God, your  
whole spirit, and soul, and body, be preserved blameless  
unto the coming of our Lord Jesus Christ.



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A P P E N D I X:

CONTAINING SOME PAPERS ON THE SUBJECT  
OF THE FOREGOING DISCOURSE.





A. P. F. E. W. D. I. K.

CONTAINING SOME DETAILS OF THE HISTORY  
OF THE FOREGOING DISCOVERY





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## A P P E N D I X, &c.

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### *Human Laws against Sabbath-breaking.*

**B**Y the 1 El. c. 2. All persons shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chapel accustomed, or upon reasonable let thereof, to some usual place where common prayer and such service of God shall be used, in such time of let, upon every Sunday, and other days ordained and used to be kept as holidays, and then and there to abide orderly and soberly, during the time of the common prayer, preaching, or other service of God there to be used and ministered; on pain of punishment by the censures of the church, and also upon pain that every person so offending shall forfeit for every such offence 12d, to be levied by the churchwardens of the parish where such offence shall be done, to the use of the poor of the same parish, of the goods and lands of such offender, by way of distress. f. 14.

By the 23 El. c. 1. f. 5. Every person above the age of sixteen years, which shall not repair to  
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some church, chapel, or usual place of common prayer, but forbear the same contrary to the 1 El. c. 2. and be thereof lawfully convicted, shall forfeit to the queen 2ol. 2 month.

By the 1 J. c. 22. No shoe maker shall shew, to the intent to put to sale, any shoes, boots, buskins, startops, flippers or pontofles, upon the Sunday; on pain of forfeiting 3s. 4d. a pair, and the value thereof; to be recovered at the assizes, sessions, or leet; one third to the king, one third to him who shall sue, and one third to the town or lord of the leet where the offence shall be committed. f. 28, 46, 50.

By the 36. c. 1. Forasmuch as the Lord's day commonly called Sunday, is much broken and profaned, by carriers, waggoners, carters, wain-men, butchers, and drovers of cattle, to the great dishonour of God and reproach of religion; it is enacted, that no carrier, with any horse or horses, nor waggon-men with any waggon or waggons, nor car-men with any cart or carts, nor wain-man with any wain or wains, nor drovers with any cattle, shall by themselves or any other travel upon the said day, on pain of 20s. or if any butcher, by himself, or any other for him by his privity or consent, shall kill or sell any victual on the said day, he shall forfeit 6s. 8d. The same being done in the view of any justice of the peace, mayor, or other head officer of any city or town corporate, or proof on oath of two witnesses, or confession: to be levied by a constable or churchwarden, by warrant of such justice or head officer, by distress and sale;



sale; or the same may be recovered, by any person who shall sue for the same, by bill, plaint, or information, in any of his majesty's courts of record, in any city or town corporate, before his majesty's justices of the peace in their general quarter sessions of the peace: the same to be employed to the use of the poor of the parish where the offence shall be committed; saving only that it shall be lawful for such justice, mayor, or head officer, out of the said forfeitures to reward such person as shall inform or otherwise prosecute as aforesaid, so as such reward exceed not the third part of the forfeitures. Prosecution to be in six months. And provided, that this act shall not in any sort abridge or take away the authority of the court ecclesiastical.

By the 29 C. 2. c. 7. All persons shall on every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and religion, publicly and privately: and no tradesman, artificer, workman, labourer or other person whatsoever, shall do or exercise any worldly labour, business or work of their ordinary callings on the Lord's day or any part thereof (works of necessity and charity only excepted): and every person being of the age of fourteen years and upwards, offending in the premises shall forfeit 5s. And no person shall publicly cry, shew forth, or expose to sale, any wares, merchandizes, fruit, herbs, goods or chattels whatsoever, upon the Lord's day, or any part thereof; on pain of forfeiting the same. And no drover, horse courser, waggoner, butcher, higler or any of their

their servants, shall travel or come into his or their inn or lodging, upon the Lord's day or any part thereof; on pain of 20s. And no person shall use, employ or travel upon the Lord's day, with any boat, wherry, lighter or barge (except it be upon extraordinary occasion, to be allowed by a justice of the peace of the county, or head officer or some justice of the peace of the city, borough or town corporate where the fact shall be committed); on pain of 5s. And if any person offending in any of the premises, shall be thereof convicted before any justice of the peace of the county, or chief officer or justice of the peace of the city, borough or town corporate where the offence shall be committed, on view or confession or oath of one witness; the said justice or chief officer shall give warrant to the constables or churchwardens of the parish where the offence shall be committed, to seize the said goods cried, shewed forth, or put to sale as aforesaid, and to sell the same; and to levy the said other forfeitures or penalties by distress and sale; and in default of such distress, or in case of insufficiency or inability of the said offender to pay the said forfeitures or penalties, that then the party offending be set publicly in the stocks, by the space of two hours. And all the forfeitures or penalties aforesaid shall be employed and converted to the use of the poor of the parish where the offence shall be committed; save only that such justice mayor or other head officer may reward the informer out of the same, not exceeding the third part. But this shall not extend to the prohibiting  
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of dressing of meat in families, or dressing or selling of meat in inns, cook's shops, or victualling houses, for such as otherwise cannot be provided; nor to the crying or selling of milk, before nine of the clock in the morning, or after four of the clock in the afternoon. Prosecution for the said offences to be in ten days.

*Divine Laws against Sabbath-breaking.*

Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it. Ex. 20. 8—11.

Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thine hand-maid, and the stranger may be refreshed—that thy man-servant and thy maid-servant may rest as well as thou. Ex. 23. 12 and Deut. 5. 14.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself



thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. If. 58. 13, 14.

*Human Laws against Swearing.*

By the 19 G. 2. c. 21. If any person shall profanely curse or swear, and be thereof convicted on the oath of one witness before one justice of the peace, or mayor of a town corporate, or by confession; every person so offending shall forfeit as followeth; that is to say, every day labourer, common soldier, common sailor, and common seaman, 1s.; and every other person under the degree of a gentleman, 2s.; and every person of or above the degree of a gentleman, 5s. And if he shall after conviction offend a second time, he shall forfeit double; and for every other offence after a second conviction treble. f. 1.

But if he do not immediately pay down the sum so forfeited, or give security to the satisfaction of the justice or mayor before whom the conviction is made; such justice or mayor shall commit the offender to the house of correction, there to remain and be kept to hard labour for the space of ten days. f. 4.

And if such justice or mayor shall wilfully and wittingly omit the performance of his duty, in the execution of this act; he shall forfeit 5l. half to the informer, and half to the poor of the parish where he shall reside; to be recovered in any of his majesty's courts of record at Westminster. f. 6.

And

And if any constable or other peace officer shall wilfully and wittingly omit the performance of his duty, in the execution of this act; and be thereof convicted by the oath of one witness, before one justice or mayor as aforesaid; he shall forfeit 40s. to be levied and recovered by distress and sale, and to be disposed of half to the informer and half to the poor; and if he have not sufficient goods whereon to levy the same, such justice or mayor shall commit him to the house of correction, to be kept to hard labour for one month. s. 7.

No person shall be prosecuted or troubled for any offence against this statute, unless the same be proved or prosecuted within eight days next after the offence committed. s. 12.

*Divine Laws against Swearing.*

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20. 7.

Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Mat. 5. 33—37.

But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by

any other oath; but let your yea be yea; and  
your nay nay; lest ye fall into condemnation.  
James 5. 12.

*Verſes addreſſed to Swearers.*

SAY, ye proud mortals, full of raſh preſumption,  
What madneſs tempts you to provoke your Maker?  
Tell me what pleaſure, what delight you find in  
Wanton profaneneſs?

Feel you no awe, no tremor at your heart-ſtrings,  
When in wild curſes you invoke his vengeance,  
When you call JEHOVAH to confirm a triſtle,  
Often a falſhood?

None but the fooliſh palliate your folly;  
None excuſe your guilt but thoſe who are guilty;  
For the law, utter'd from the burning mountain,  
Holds you not guiltleſs.

Think on the bleſſings daily ſhower'd upon you;  
Think on the patience of affronted mercy;  
Then dare with *oaths* and *horrid imprecations*  
Sill to abuſe it

Dream not the thunder of Almighty vengeance  
Sleeps to no purpoſe:—pity diſregarded  
Frowns at ſlow juſtice, and, with ten-fold anger,  
Smites the delinquent

Oh! had I language ſtrong enough to move you;  
Teach me, kind heaven, and give me words perſuaſive,  
Strongly perſuaſive, and of force to ſoften  
Hearts adamantine

Chriſtians I'll call you! (O! deſerve the title)  
And by that name beſeech you to be ſerious,  
Bluſh at your folly, and adore divine love,  
Dying to ſave you  
Dying



Dying to make you candidates for glory,  
Life never ending, bliss un-interrupted,  
Say, love, and motives such as these rejected,  
What must await you?

Is it not strange, a seeming contradiction;  
Men, men of sense, professing to be christians,  
Now with loud tongues, and touch'd with holy fervour,  
Praise their Creator:

That these very *men, men of sense and christians*,  
Now, should not tremble to blaspheme his name, by  
Oaths, and rash curses, calling on perdition  
Quick to devour them?

Angels and pow'rs that wait around the Godhead,  
Pause—ere they utter the dread name tremendous,  
Veil their bright faces, and with awe profoundest  
Bend to adore it.

What then, shall mortals rise in arms against him,  
Frail dust and ashes rise against JEHOVAH!  
And with wild fury, more than hellish madness,  
Dare to profane it!

Tremble, *rash sinners*; let severe reflection  
Strike thro' your proud souls; lest the ling'ring thunder,  
Arm'd with the vengeance of affronted mercy  
Fall unexpected!

### *Human Laws against Drunkenness and Tipling.*

By the 4 J. c. 5, &c. Every person which shall  
be drunk, shall forfeit 5 shillings, to be paid with-  
in one week next after his conviction for the use  
of the poor. And if he refuse or be not able to  
pay, he shall be committed to the stocks for the  
space of 6 hours.

For the second offence he shall be bound in an obligation of 10 pounds for his good behaviour.

If any alehouse keeper shall be convicted of such offence, he shall be disabled to keep any such alehouse for the space of three years.

If any alehouse-keeper, &c. shall permit tipling other than is by law allowed he shall forfeit 10 shillings to the poor, and be disabled from keeping any such alehouse for the space of three years.

And if any person shall continue drinking or tipling in any inn, &c. he shall forfeit 3s. 4d. to the poor: and if he be unable or unwilling to pay, he shall be set in the stocks for four hours.

If any alehouse-keeper shall be convicted of such offence, he shall be disabled from keeping any such alehouse for the space of three years.

#### *Divine Laws against Drunkenness.*

Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. If.  
5. 11, 22.

Drunkards shall not inherit the kingdom of God.  
1. Cor. 6. 10.

#### *Human Laws against Lewdness.*

By the 18 El. c. 3. Concerning bastards begotten and born out of lawful matrimony it is enacted, that the justices of the peace shall take order as well for the punishment of the mother and

and reputed father, as for the relief of the parish by charging such mother or reputed father with the payment of money weekly, or other sustentation for the relief of such child, as to them shall seem meet.

And by the 7 J. c. 4. Every lewd woman which shall have any bastard which may be chargeable to the parish, the justices of the peace shall commit such lewd woman to the house of correction, there to be punished and set on work, during the term of one whole year; and if she offends so again, then to be committed to the said house of correction till she finds sureties for her good behaviour.

*Divine Laws against Lewdness.*

Thou shalt not commit adultery. Ex. 20. 14.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 5. 28.

Whoremongers and adulterers God will judge, Heb. 13. 4.

Neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God. 1. Cor. 6. 9, 10.

If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from  
from



from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mat. 5. 29, 30.

*The commission of a justice of peace.*

He is to conserve the peace in such or such a district, and to keep, as well as cause to be kept, all ordinances and statutes made for the good of the peace, and the conservation thereof, &c. and to chastise and punish all persons in the said district, offending against the form of these ordinances and statutes, &c.

*Oath of a constable.*

He is to use his endeavour that night-walkers be apprehended—to see that the statutes made for punishing vagabonds, and such idle persons, coming within his bounds and limits, be duly put in execution—to have a watchful eye to such persons as shall maintain or keep any common house or place where any unlawful game is or shall be used—as also, to such as shall frequent or use such places; or shall use or exercise any unlawful games there or elsewhere, contrary to the statutes—to present at the assizes, sessions of the peace, or leet, all and every the offences done contrary to the statutes made to restrain the inordinate haunting and tipling in inns, ale-houses, and other victualling-houses, and for repressing of drunkenness—and that he is well and duly, according to his knowledge,

knowledge, power, and ability, to do and execute all other things belonging to a constable's office.

*The oath of a church-warden.*

You shall swear truly and faithfully to execute the office of a church-warden, within your parish, and according to the best of your skill and knowledge present such things and persons as you know to be presentable by the laws ecclesiastical of the realm.

*Societies.*

The first Society formed for the reformation of manners was in the beginning of the reign of King William the third, if I mistake not. It consisted of only five or six private persons. Some time after it received a great addition of persons of eminency in the law, Members of Parliament, Justices of Peace, and considerable Citizens of London, who frequently met to consult the best methods for carrying on the business of reformation. These have brought to punishment for swearing, drunkenness, and profanation of the Lord's-Day many thousands of offenders in London and Westminster.

A second Society, consisting of about fifty persons, tradesmen and others, have applied themselves to the suppression of lewdness. These, in the beginning of this century, had actually suppressed, through the assistance of the Lord-Mayor and

and Court of Aldermen, 500 disorderly houses, and caused to be punished some thousands of lewd persons, besides swearers, drunkards, and profaners of the Lord's day.

A third Society is of constables, who meet to consider of the most effectual way to discharge their oaths, to acquaint one another with the difficulties they meet with, to resolve on proper remedies, to divide themselves in the several parts of the city (of London) so as to take in the whole to the best advantage, for the inspecting of disorderly houses, taking up of drunkards, lewd persons, profaners of the Lord's day, and swearers.

A fourth rank of men, who have been so highly instrumental in reforming the manners of the common people, are those, who, from disinterested motives, have associated together to encourage and support each other in lodging informations against all the transgressors of the law, of what rank or degree soever they may be.

Some prudential methods that have been recommended to those that give information against profaneness and debauchery in and about the cities of London and Westminster, and other parts of the kingdom.

1. To give no information where the matter of fact is any ways doubtful. Particularly as to drunkenness to use caution and prudence in the judging when a man is drunk. Though a man that cannot stand upon his legs, or that reels or staggers as he goes along the streets, and is heard to falter remarkably in his speech, unless in case of  
some



some known natural infirmity or defect, may ordinarily be presumed to be drunk.

2. As to profane swearing and cursing, it may be advisable, that they remember the words of the oath, or curse, that they may be able to repeat them if it be required.

3. As to the profanation of the Lord's day, by the exercise of any trade, or ordinary calling, to inform against such as they see offending by the weighing, measuring, bargaining for, or delivery of goods, or receiving money for them; as also against bakers appearing in the streets with their baskets, or barbers with their pot, bason, or periwig-box; shoemakers, taylors, hatters, or other tradesmen, carrying out their work and ware; and against all kind of manual labour, except in cases of necessity and mercy.

4. As to the exposing goods to sale on the Lord's day; if it be by those who live in cellars, not to inform against them unless they are seen to sell their goods, because such persons have some pretence for keeping open their cellar doors, or windows, for the benefit of the light, or air; but if any wares, fruits, &c. be exposed without or above such doors or windows, or in any shops with the windows open, or upon stalls, whether belonging to the persons that own such goods or not, and though there be nothing seen to be sold, these are sufficient grounds for information.

5. To give their informations, which it may be advisable that they set down in writing, to magistrates as soon as they can conveniently, that they may not be prevented by business or any accidents  
of

of giving them within the time the law allows in these cases.

6. Not to use any artifice to provoke or draw in others to the breach of the laws, in the instances afore-mentioned, or any of the like kind, that they may have an occasion to inform against them.

7. That in all their applications to the magistrates they behave themselves towards them with deference and respect.

*A Specimen of an agreement for the forming of a society for reformation of manners.*

We whose names are hereunto subscribed, out of a sense of the duty we owe to almighty God, in pursuance of his Majesty's proclamation for the discouragement and prosecution of debauchery and profaneness, and for the suppressing of them, do agree as followeth.

1. That we meet weekly at — under the penalty of — for each default, without a just cause, to consult how we may be most serviceable in promoting the execution of the laws against profaneness and debauchery.

2. That we use all proper means to prevail with men of all ranks to concur with us in this design, especially such as are under the obligation of oaths to do so; and in order to their acting vigorously therein, that we endeavour to persuade them to form themselves into societies, at least to have frequent meetings for this purpose.

3. That we encourage and assist officers in the discharge of their duty of discovering disorderly houses, of taking up of offenders, and carrying them  
before

before the magistrates, and moreover endeavour to assist both magistrates and officers, by giving informations ourselves, as we have opportunity.

4. That, for order sake, every member in his turn be chairman, unless any desire to be excused, for four successive days of meeting: that as soon as four members are met the chairman, or in his absence the next in order upon the list, that shall be made for that purpose, shall take his place; and that from that time, to the breaking up of the meeting, we forbear all discourse of public news, or our private affairs, as also any unnecessary disputes upon speculative and controversial points of religion, or politics.

5. That when any thing is proposed and seconded, the chairman shall put it to the question, which shall be determined by the majority, and such determination, till altered by a majority at another meeting, shall generally conclude every member of this society, unless contrary to the word of God, the law of the land, or any one's conscience.

6. That if upon any matter in debate the voices are equal, the question shall be again proposed by the chairman at the same meeting, if more of the members come in, or otherwise at the next, or some other meeting.

7. That it be part of the office of the chairman, to take notice of the breach of any of our orders, to enquire of every member how he hath discharged the business that was allotted him at the last meeting, and what difficulties he hath met with, in order to find out proper remedies: to read over the agreement of this society once a month: to  
read



read over the minutes of what hath been resolved upon at the end of every meeting, and the list of the members, and to go or send to such as have been absent twice successively, without a just excuse known to some member of the society; and the next time any such person shall be present, the chairman for the time being shall put them in mind of the great importance of the business they are engaged in, and of the obligations they have laid themselves under, by their subscriptions to attend the meetings of this society.

8. That we endeavour to find out proper persons to be brought into this society; and that no person shall be proposed for a member but when four or more of the society are present; and that none shall be admitted into this society till they have been proposed at three several meetings, and are thought to be men of piety and temper.

9. That in cases of difficulty which shall occur we consult the learned in the law, or other proper persons, that we by no means go farther than the law will warrant us.

10. That we keep an exact account of our proceedings in a book kept for that purpose.

11. That the debates and resolutions of the society be kept secret; and therefore no person shall be admitted to be present at any debate in any meeting that is not a member, unless upon special occasion, and by agreement of majority present.

12. That we look upon ourselves as under a peculiar obligation to pray for the reformation of the nation in general, and to implore the Divine direction; and blessing upon this our undertaking in particular.

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